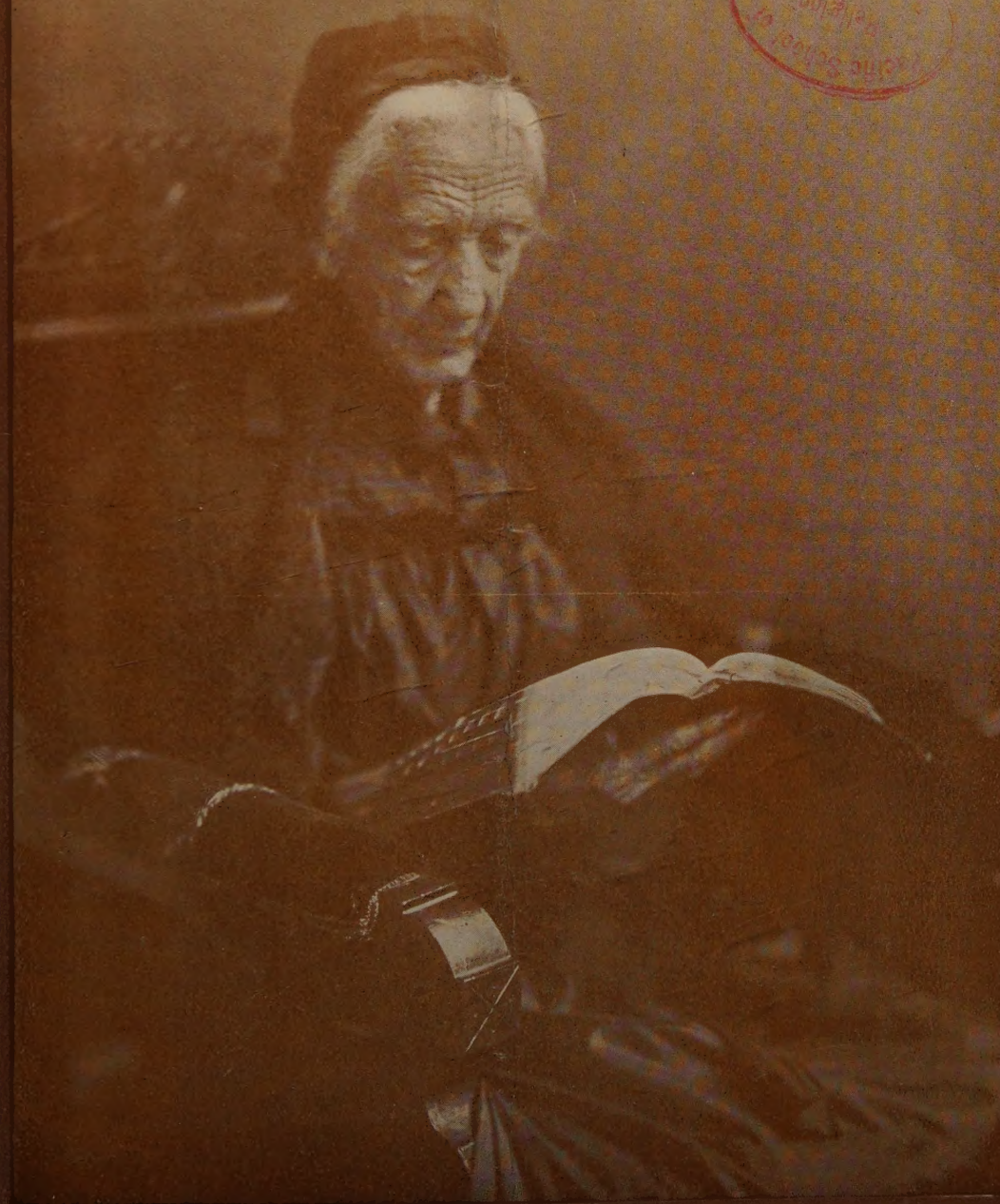


BIBLE SOCIETY RECORD



THE BOOK OF THE PILGRIMS OF 1620 AND OF 1920

PUBLISHED MONTHLY BY THE AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK

Entered as second-class matter June 23, 1879, at the post office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized on July 29, 1918,

OFFICERS, MANAGERS, AND AGENCIES OF THE AMERICAN BIBLE SOCIETY

President

CHURCHILL H. CUTTING, New York

President Emeritus

JAMES WOOD, New York

Vice-Presidents

CYRUS NORTHROP, LL.D., Minn.
WILLIAM P. DILLINGHAM, Vt.
E. E. BEARD, Tenn.
MERRILL E. GATES, LL.D., D. C.
FRANK E. SPOONER, Ill.
GEORGE W. WATTS, N. C.
W. T. HARDIE, La.
CHARLES E. HUGHES, LL.D., N. Y.
H. H. SELDOMRIDGE, Col.
JOHN R. MOTT, LL.D., N. Y.
ROBERT DOLLAR, Cal.
JOSHUA LEVERING, Md.
SIMEON E. BALDWIN, LL.D., Conn.
JAMES N. GAMBLE, Ohio.
CHRISTOPHER MATHEWSON, Fla.
ROBERT F. RAYMOND, Mass.

B. PRESTON CLARK, Mass.
CARL E. MILLIKEN, LL.D., Me.
ROBERT H. GARDINER, Me.
HENRY WADE ROGERS, LL.D., Conn.
WILLIAM S. PILLING, Penn.
ROBERT LANSING, LL.D., D. C.
MRS. JOHN S. KENNEDY, N. Y.
MRS. FINLEY J. SHEPARD, N. Y.
E. FRANCIS HYDE, N. Y.
JOHN WILLIS BAER, LL.D., Cal.
ASA G. CANDLER, Ga.
G. S. MACKENZIE, Ill.
EDMUND JANES JAMES, LL.D., Ill.
THOS. C. DAY, Ind.
HARRY P. CONVERSE, Ky.
JUNIUS E. BEAL, Mich.

HANFORD CRAWFORD, Mo.
C. E. GRAHAM, S. C.
WALTER L. STOCKWELL, N. D.
JOHN R. PEPPER, Tenn.
HARRY ST. GEORGE TUCKER, Va.
WM. HODGES MANN, Va.
WM. HALLS, JR., N. J.
WILBER P. MANLEY, Iowa.
WESLEY L. JONES, Wash.
HENRY J. ALLEN, Kan.
GEORGE WARREN BROWN, Mo.
FRANK A. HORNE, N. Y.
FRANK O. LOWDEN, Ill.
HERMAN J. SCHAFER, Mo.
J. L. BLAIR, Ohio.

General Secretaries

REV. WILLIAM I. HAVEN, D.D.
FRANK H. MANN.

Recording Secretary

REV. LEWIS B. CHAMBERLAIN, M.A.

Treasurer

GILBERT DARLINGTON

Managers

TERM—1917 to 1921:

HENRY S. STEARNS, M.D.
HOWARD O. WOOD.
EBEN E. OLCOTT.
WINTHROP M. TUTTLE:
MORNAY WILLIAMS.
ORRIN R. JUDD.
IVY L. LEE.
ELLWOOD M. RABENOLD.
HENRY W. SACKETT.

TERM—1918 to 1922.

JOHN R. TABER.
J. MARSHALL STUART.
HENRY A. INGRAHAM.
FREDERICK FRELINGHUYSEN.
LOGAN C. MURRAY.
MRS. THEODORE WESTON
FREDERICK HARRIS.
JOSEPH S. AUERBACH.
MISS ELLEN McLEAN

TERM—1919 to 1923.

GEORGE D. BEATTYS.
ARLANDO MARINE.
FRANKLIN S. EDMONDS.
WILLIAM H. KLENKE.
JAMES R. JOY.
CHARLES F. DARLINGTON
SILAS F. HALLOCK, M.D.
MRS. WILLIAM BORDEN.
ARTHUR L. BROWN

TERM—1920 to 1924.

WM. JAY SCHIEFFELIN.
WM. PHILLIPS HALL.
CHARLES D. LEVERICH.
C. EDGAR ANDERSON.
WILLIAM H. SPENCER.
JOHN T. MANSON.
ROSCOE C. E. BROWN.
PAUL R. TOWNE.

Home Agencies

Colored People of the United States:

REV. J. P. WRAGG, D.D., Bible House, Astor Place, New York.

Northwestern Agency: Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, and South Dakota.

REV. S. H. KIRKBRIDE, D.D., McCormick Bldg., 332 So. Michigan Avenue, Chicago, Ill.

South Atlantic Agency: Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.

REV. M. B. PORTER, 313A East Grace Street, Richmond, Va.

Western Agency: Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico, and Arizona.

REV. ARTHUR F. RAGATZ D.D., 808 Railroad Building, Denver, Colorado.

Pacific Agency: California, Nevada, Oregon, and Washington.

REV. A. WESLEY MELL, 122 McAllister Street, San Francisco, Cal.

Southwestern Agency: Texas, Oklahoma, Louisiana, and Arkansas.

REV. J. J. MORGAN, 1304 Commerce Street, Dallas, Tex.

Eastern Agency: New York State and adjacent regions not otherwise cared for.

REV. SAMUEL C. BENSON, 137 Montague Street, Brooklyn, N. Y.

Central Agency: Ohio, Kentucky, Tennessee, Alabama, and Mississippi.

REV. FRANK MARSTON, D.D., 424 Elm Street, Cincinnati, O.

Atlantic Agency: Pennsylvania, New Jersey, and Delaware.

REV. FRANK P. PARKIN, D.D., 701 Walnut Street, Philadelphia, Pa.

Foreign Agencies

Levant Agency:

REV. ARTHUR C. RYAN, Bible House, Constantinople, Turkey.
*REV. FRANKLIN E. HOSKINS, D.D., Beirut, Syria.

La Plata Agency:

REV. FRANCIS G. PENZOTTI, Casilla de Correo, 304, Calle Parana 481, Buenos Ayres, Argentina.

Japan Agency:

†REV. KARL E. AURELL, Bible House, Ginza Street, Tokyo, Japan.

China Agency:

REV. JOHN R. HYKES, D.D., 73 Szechuen Road, Shanghai, China.

Brazil Agency:

REV. H. C. TUCKER, D.D., Caixa do Correio, 454, Rio de Janeiro, Brazil.

Mexico Agency:

REV. A. H. MELLEN, Apartado 1373, Mexico City, Mexico.

West Indies Agency:

JOSÉ MARCIAL-DORADO, Ph.D., San Juan, Porto Rico.

Siam Agency:

REV. ROBERT IRWIN, Bangkok, Siam.

Panama Canal and Central America Agency:

REV. W. F. JORDAN, Bible House, Cristobal, Canal Zone.

Philippines Agency:

REV. J. L. McLAUGHLIN, Box 755, Manila, P. I.

West Coast S. A. Agency:

REV. W. F. JORDAN, Bible House, Cristobal, Canal Zone.

State Bible Societies Co-operating with the American Bible Society

Bible Society of Maine:

E. T. GARLAND, Sec. & Supt., Y. M. C. A. Building, Portland, Me.

Maryland Bible Society:

REV. JAS. H. HYATT, D.D., Executive Secretary, 12 E. Fayette St., Baltimore, Md.

Massachusetts Bible Society and Vermont Bible Society:

REV. GEO. H. SPENCER, D.D., Corr. Sec., 12 Bosworth St., Boston, Mass.

New Hampshire Bible Society:

REV. EDWIN J. AIKEN, Sec. & Supt., 6 School St., Concord, N. H.

*In charge of the Arabic-speaking portion of the field. †Acting Agency Secretary.

BIBLE SOCIETY RECORD

VOLUME 65

NOVEMBER, 1920

NUMBER 11

...

How the Bible Reaches Men

By Rev. Frank M. Goodchild, D.D.

[Extracts from an address delivered at the Pre-Convention Conference of the Northern Baptist Convention at Buffalo, June 21, 1920.]

A MAN who had never seen a copy of the Bible, who should pick it up and look into it, would perceive at once that it is not like other books. It deals with wonderful things. It speaks in a wonderful way. There is a majesty in the words that makes them different from men's words. There is an insight into our nature that makes us tremble; a perception of our needs that fills us with hope; a power to satisfy those needs that goes beyond our hopes. These qualities so pervade this book that there are many people who declare that they can open the Book at random and read, and they find the inspiration and comfort and counsel they need. It is an undeniable fact that every part of the Bible has been instrumental in awakening men to a sense of their need, in relieving their consciences of the burden of guilt, in enlightening their minds as to what they ought to do, and in making their lives beautiful with goodness.

Archbishop Leighton has told us of a man who entered a church in Glasgow in his day, and heard the fifth chapter of Genesis read. You know that chapter is nothing but a list of the patriarchs, from Adam to Noah, and the number of years they lived? Did I say nothing but a list of names? No; for in that chapter we have the most marvelous biography of a good man ever written—"Enoch walked with God: and he was not; for God took him." But it was not that verse that impressed the listener that day. Archbishop Leighton tells us that the man left the church that day a converted man, and that the thing that converted him was the constant repetition of that phrase—"And he died." Dr. Robert F. Horton, in alluding to this incident, says: "I believe you can show, concerning every book, beginning at Genesis and going on to the very end, that each page has its trophies." Then he tells of a French skeptic, who was converted by studying for philological purposes that same fifth chapter of Genesis.

The Bible Finds Men

No one has a better chance to learn how the Book finds men out than the missionaries. What testimony do the missionaries give us? Listen: Robert McAll says that one evening,

after he had given an exposition of Scripture in the city of Lyons, a man came to him with tears running down his cheeks and said, "Never have I heard the truth so proclaimed. My conscience answers to it." That is the part that deserves special notice. "My conscience answers to it."

Once, when Dr. John Chamberlain had read to the natives of an East Indian city the first chapter of the Epistle to the Romans, an intelligent Brahmin said to him, "Sir, that chapter was written by one of you missionaries about us Hindus. It describes us so exactly." But nobody disputes that that chapter was written by the Apostle Paul 1,800 years before our missionaries went to India.

At another time a learned Chinese man was employed by missionaries to translate the New Testament into Chinese. At first the work of translating had no apparent effect upon the scholarly Chinese man. But after some time he became quite agitated and said, "What a wonderful book this is!" "Why so?" said the missionary. "Because," said the Chinese man, "it tells me so exactly about myself. It knows all that is in me. The one who made this book must be the one who made me."

Dr. Robert F. Horton, from whom I have already quoted, seems to have made a specialty of preaching about the Bible, and he has made the startling declaration that if any man will with unprejudiced mind read the Bible, it will surely bring him to God. He mentions the Moslems. They are particularly hard to move from their religious faith. But, he says, the only way a Moslem is ever brought to the faith of Christ is when he is induced to read the Bible. If you can once get a Mohammedan to read the Bible, his conversion is certain. He can resist preaching. Of course he can resist denunciation. All of us do that. But he cannot resist the Bible.

Dr. Horton gives an incident of an English officer in Kashmir who was a devout Christian man. He was shooting in the mountains of Kashmir, accompanied by his native servant, who was a Mohammedan. This Englishman was no more ashamed to be seen praying than was his Mohammedan servant. Every day he read his Bible and prayed in his tent. The

servant observed it. He was not surprised at the praying, but was curious about the reading. He asked his master what he was reading. His master explained to him that it was the New Testament, and then he said, "If you will read it, I will get you a copy, but you must promise to read it." The Mohammedan said he would. The English officer procured him a New Testament in his own language. The native read it, and before long came, asking to be baptized, and he became himself a herald of the cross, and no longer a follower of the crescent. Then Dr. Horton said, "This book left to itself, without note or comment, without explanation or criticism, left in the hands of any reader who is not hardened or prejudiced and determined to resist it, brings a man to God. You want no better proof of what a book is than that."

Dr. Dale, of Birmingham, has told us, in one of his books, of a conversation he had with a Japanese of high intelligence and culture, who had accepted Christianity. The good doctor asked him by what arguments he had been convinced that Christianity was the true religion. He did not get the answer he expected. The thoughtful and learned man said that he had read no books of evidence; but he told how, in his heathen days, he had been a seeker after truth, and as he studied the cold system of Confucianism, he longed for the revelation of a personal God. At length a New Testament came into his hands, and as he read it he seemed to be finding at every step just what he had been seeking. When he came to I Corinthians, 13, he was fairly dazzled with the glory and truth, and felt that it must be divine. When he read the Gospel of John, he became sure that Jesus was the Son of God.

This seems always to be the result of an unprejudiced, open-minded reading of the Bible. It carries conviction to all who so read

it that it comes from God, just as we know the light about us comes from the sun.

The Bible Universally Adaptable

When we find this book so exactly adapted to all races of mankind—to the passionate Arabian, the sluggish Greenlander, the philosophic Greek, the low-born Hottentot and the high-bred Chinese, the studious German and the polite Frenchman, the thoughtful Englishman, the enterprising American and the quick-witted Japanese; when we find it so well meeting the needs of all sorts and conditions of men, we must agree with the learned Chinese man, that only the Creator of man could be the Creator of the Book. It is the one book that appeals to all ages alike. It is the one book that appeals to all classes alike. Old and young, wise and simple, learned and ignorant—all delight in it.

A Canadian preacher has told us that he went into his own home one day and his little daughter cried out, "Oh, papa, nurse has been reading me such a beautiful story. Don't stop us, please!" He found that the nurse had been reading the story of Joseph from the Bible. Soon after, he went over to the home of Sir William Dawson, geologist and naturalist, and he found him poring with equal interest over the same story. The same book for young and old, the rich and poor, the learned and the ignorant, the sorrowing and the rejoicing! This is no merely human book. It brings tears to eyes that have been pitiless, and wipes away tears from eyes that are overflowing. It arouses the careless, and it speaks peace to the penitent. There is no experience into which the human soul can come for which this book has not an appropriate message. Surely we are right when we say that only he who knows man altogether could have made a book that so exactly helps every man.

...

The Bible and the Mob

Some Incidents from the "Adventures of a Street Campaigner"

ONE afternoon in May at the Des Moines General Conference of the Methodist Episcopal Church, we heard Dr. Clarence True Wilson's lecture, "Adventures of a Street Campaigner." He closed his hour and a half recital of various state campaigns and street experiences with some stories of the Nebraska fight. We secured a copy of the last pages.

People of the East have very little conception of what it meant to carry a great state for prohibition. They read in the head lines,

"FOUR WESTERN STATES GO DRY" but that conveys no suggestion of the storm and struggle by which the victory was achieved. Take Nebraska. They had a dry federation made up of the ablest men of the state. They had adopted our automobile methods of street campaigning; they had one hundred machines each equipped with four men, literature, posters, and streamers. They had more speakers than any other state ever furnished before, and each auto water wagon made eight towns per day for thirty days. No wonder their state rolled up 36,000 majority dry.

Curbing Hostile Crowds

Crowds are queer, as any one must admit. The philosophy of this is that people are queer and a crowd brings so many queers together, and the adventures of a prohibition campaigner who forsakes the orderly churches for the comedies and tragedies of the street corners are as queer as the crowds.

Some of the strangest experiences have fallen to my lot, for the reason that for six and a half years I have averaged almost a thousand addresses a year; and whenever a big campaign is on, it is not unusual to make ten addresses per day from the deck of an automobile in places where section hands, factory workmen, and miscellaneous street gatherings make every moment interesting.

Nearly Killed a Wet Nebraskan

At a little town in this Nebraska campaign we came upon a "wet" center. It looked as if we would have to give up any attempt at a meeting; but finally we got into an automobile near the curb and I was introduced to a group, many of them being liquor sympathizers, for we were right in front of a saloon door.

An old gentleman, decrepit and tottering, came into the crowd and drew closer and closer, until he was within a yard and a half of me. He was sober, though he was evidently a common drunkard. As I went on with my address, he grew more and more interested. After a while two men, knowing his weakness, walked up on either side of him and, taking hold of his arms, led him away from the meeting, and before our eyes piloted him into a saloon and treated him to a drink of straight whisky.

I went on with my speech, watching them all the time. They came out, and the old man stood where he had before and the men who had made him drunk waited to see what would happen. When I was winding up an hour's address my old man began to talk in a maudlin way, and I saw that the liquor had him again.

It is probable that nine-tenths of my audience was on the "wet" side, but when this poor old man began to make a spectacle of himself, I suddenly pointed him out and pictured what he might have been without liquor, and described a serene old age, with loving family and admiring friends watching "the path of the just as a shining light, shining more and more unto the perfect day." I pointed to his white hair and told how it might have been a crown of glory, if it had been found "in the way of righteousness." Then suddenly I turned to the men who had made him drunk, and told what responsibility one takes when

he tempts another to his downfall, and with a thrust of my index finger that almost went through the man, I said:

"And you, black-hearted devil, you who have drawn this poor old man away from a meeting where, for once in his life, he was almost ready to step out on the right side of this temperance question, what will become of you before you reach his age, and what will become of you, when, before you ever see such an age, you stand in the presence of Him who said, 'It were better that a millstone were hanged about your neck and you drowned in the sea, than that you cause one of the least of these to stumble?' How will you account for making this old man drunk when you come to explain before Him who said: 'Woe unto him who giveth his neighbor drink, that putteth the bottle to him and makest him drunken?'"

As I went on with this, the man I was addressing suddenly turned pale, trembled like an aspen leaf and would have fallen had not a companion steadied him and led him out of the crowd. I was almost as scared as he, lest my sudden thrust had been the end of him.

The Town Drunkard's Dry Speech

One memorable incident occurred at a little saloon town in Nebraska. Our auto drove up on record time, but the saloon had such a hold upon the people that very few gathered to hear us. While one of the other speakers was addressing a group of men sitting on the steps of a bank, a tottering old man, intoxicated with his daily drink, came up to me and began to talk affectionately, putting his arm around my neck. He was standing in this position when I was introduced as the next speaker. I entered upon the subject, bearing my weight and his, too, and after speaking some twenty minutes was uncomfortable and paused to adjust my position, when the old gentleman suddenly thinking of something, remarked, "Oh, I must go down the street."

He staggered away from me, when a wag exclaimed, "Better come back, Ben; you need this worse than any of us," and the crowd roared.

At this the old man suddenly turned and, with the dignity of a supreme court judge, walked back, faced the crowd and said: "Gentlemen, you're right! I do need it more than any of you. I am seventy-three and never drew a sober breath. No day passes without three to five drinks, and if suddenly taken from me it would prove my last day on earth. You're right! I do need it worse than anyone. But you know that I once owned the finest farm in this county, just six miles out this street. I had a happy wife and four fine

boys. Now wife is gone, and no one of my sons will even speak to their drunken father on the street. My home is gone, and my friends. I know why you laughed just now—because old Ben is the town drunk; but, boys, I wasn't always so. Twenty-six years ago, when Nebraska voted on state prohibition I voted 'dry.' I was getting to be a drunkard then; but I took the one chance to save myself and others; and if other Nebraskans had voted as I did, there are tens of thousands of drunkards to-day that would be sober, and a hundred thousand of them in drunkards' graves that would be alive, and old Ben wouldn't be the common drunk to make laughter for the boys; and men, if I live to see Tuesday, November 7, 1916, I am going to vote 'dry' again. It will be too late to do me any good. I shall drink on and some day die drunk; but if I can help clean up this state, when you young men are seventy-three you won't be like I am now—the laugh of the town as you stagger toward your doom." And he turned away with the solemnity of a death angel and left the crowd in tears.

A moment later we climbed into our machine, speeding away to the next appointment. Not a word was said by speakers or hearers. But the second letter that came from Nebraska after the election told me that that "wet" town had voted "dry" by a handsome margin.

The Wind-up at Omaha

After making a wide circuit of this state as the captain of an automobile campaign team that covered several counties, we came to Omaha for the last week of the fight, and here almost continuous campaigns were on. We held noon meetings at Armour's, Cudahy's, and a half-dozen other packing houses and factories. I conducted a joint debate in the Board of Trade one day for a blessed two hours, in which nine-tenths of the crowd came to our side.

At three of our street-speaking places we had police protection, and night after night we would have a crowd of from 750 to 1,000 at each meeting; and they would stand until we closed the meeting between ten and eleven o'clock, and then stay around and talk about it and shake hands, very much as they used to do in the old-fashioned protracted meetings. When we went downtown in the slum part of the city, the policemen could do nothing to manage the crowds, although ordered by their chief to give us protection. Our meetings were surging mobs.

Late one evening, after I had spoken for the eleventh time that day, Mrs. Wilson and I were walking down the street to what was to be next to our last meeting, when we heard

a noise like the voice of many thunders. The street was black with people. The "wets" had organized to make speaking impossible. While the gang was yelling down our speakers and threatening to pull them out of the car, their more lawless element was cutting the automobile up with knives, until the tires and curtains looked like rags and the rest of the car like junk.

When I saw that there were five hundred men determined that not a word by any temperance speaker should be heard that evening, and realized my own utter exhaustion before going up against this mob, I turned to my companion and said: "Do you think that I ought to undertake to subdue that crowd at this time of night and in the condition that I am in?" Quick as a flash she said: "Certainly you must do it. You would not leave those four men to that mob and go away, would you?"

Immediately upon my appearance the crowd parted, letting me go to the automobile and be introduced. Then Bedlam broke loose. I picked out the ringleader, the foreman of the largest brewery in town, a big, square-jawed giant German, and beckoning to him, said in an aside: "It is a pity that you fellows are taking this method. I will stand here and try to speak until one or two o'clock, and it will go all over the state of Nebraska in the morning papers that you fellows were afraid to hear what we had to say. Why don't you get up here and make a speech yourself? I will get my crowd quiet for you, then if you want to ask me any questions I will try to answer them. You can answer me and we will have a good orderly windup, with both sides heard."

The curiosity of the crowd in trying to hear what I had to say to this brewery man produced a silence of death. When the noise began to break out again, I put the brewer on our automobile to speak. In about six minutes he had exhausted his arguments and then asked me two or three questions. These I proceeded to answer to my own satisfaction, the whole crowd listening intently, and then for fifteen minutes I had clear sailing.

Cailing the Bible to Witness

Finally a half-intoxicated individual yelled out at the top of his voice fifteen or twenty times: "That ain't what the Bible says. That ain't what the Bible says."

I suddenly turned to him with, "Do you want to know what the Bible says?"

A chorus of "Yes, yes" rose from all parts of the street.

I then proceeded, without note or comment, to quote for fifteen minutes passages of the

Bible bearing upon this subject, and never in my life quoted the Scripture at a funeral service where there was a more profound attention or a silence that could be felt more than that which fell upon this street audience in Omaha.

As I was quoting my last verse a drunken negro shouted, "We don't want to hear that." My big German turned upon him with, "You shut up and keep quiet. You sha'n't yell the Bible down." When automobiles and messengers were sent for me one by one, I turned to the crowd and said: "They want me to go uptown and close that other meeting; but I like you folks and I propose to stay here and talk to you"; and sending word to the well-to-do crowd that was four blocks up on the main street, I spent my last night in Omaha,

speaking until eleven-thirty to as orderly a congregation as I ever wish to see; a company which was transformed into decorum by the power of the words of the Scriptures, from a mob of brewery workers and others that must have resembled the mob at Ephesus when Demetrius gathered the crowd of workers, with, "Sirs, ye know that by this business we have our wealth," and they all cried: "Great is Diana of the Ephesians!"

So these brewery workers may cry: "Great is Beer and the makers of it," but the simple power of the truth has annihilated Diana of the Ephesians, and we have all seen the day when the smoke of the brewery, the power of the liquor traffic, and the licensed saloon are only a bitter memory.

Washington, D. C.

...

The Bible and the Nation

AMONG the privations suffered by the colonists was that of the lack of Bibles. The crown reserved the right to print the Authorized Version, and placed a duty of six pence an ounce on Bibles imported to the colonies. The Continental Army, in particular, felt the need of a handy Bible. This appeared in a report to Congress in 1777, advising the purchase of 20,000 copies from Holland. There is a tradition that the Bible in use in the Supreme Court since 1800 is one of these; but it was printed in Oxford in 1799.

The first Bible printed in America was in the language of the Algonquin Indians. The royal charter given to the Massachusetts Bay Company in 1628 mentioned the duty of winning the natives to faith in the only true God and Saviour of mankind. John Eliot learned the language from prisoners in the Pequot Wars, finished his translation in 1658 and completed the printing in 1663. The pages are $6\frac{1}{2} \times 4\frac{1}{2}$ inches. The press is in the possession of the Historical Society of Vermont.

The Second Bible to be printed in this country was Luther's version (34th Halle edition), published by Christopher Sauer in 1743. Coming to America as a physician, he soon noted the dearth of good reading matter, and published a religious paper as early as 1739. The type for his Bible was presented by Dr. Heinrich Luther, of Frankfort-on-Main. The book was a board-bound quarto, and sold for 18 shillings; there was no price to the poor. It is thought that the work was done in the basement of the present parsonage of Trinity Lutheran Church, Germantown, Pa.

Several early attempts were made to print the Bible in English. After fifteen years' work, Cotton Mather completed his "Biblia

Americana," but no publisher could be found. The manuscript is in the archives of the Historical Society of Massachusetts. John Fleming brought out a prospectus in Boston in 1770, but the project failed for lack of funds. The honor of printing the first English Bible in America goes to Robert Aitken, a Scotchman, who published the New Testament in 1777 and the entire Bible in 1782. His office was the fourth door above Front Street, on the south side of Market, Philadelphia, Pa. Like many a good patriot, he lost £3,000 in his undertaking.

It is remarkable that the place of the Bible in the life of the nation was fixed by precedent and public sentiment, and not by law. It was a day when infidelity was popular. But when Washington was ready to assume the office of President of the new republic, he asked for a Bible. Stepping out on the balcony of Federal Hall, Wall Street, in full sight of the assembled multitude, he laid his right hand on the open Book while repeating the constitutional oath, and then reverently kissed the page. State Chancellor Livingston turned down the corner of the page towards the words of Genesis 49: 24, "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." This custom has never been violated by a President-elect. The Bible is usually opened at random by the clerk of the Supreme Court; a record is made of the passage kissed, and the Book presented to the President's wife. Cleveland used a little red Bible given to him as a boy by his mother. Roosevelt placed his lips to the words of James 1: 22, "But be ye doers of the word, and not hearers only." The Bible was opened for President Wilson almost at the middle. He kissed the page at Psalm 119: 46, "I will

speak of thy testimonies also before kings, and will not be ashamed."

In these days we will not fail to see and fully estimate the colossal figure of Martin Luther. At whatever stage of his career we regard him, he is easily one of the most interesting—as always one of the most commanding—figures of history. Whether a seeking soul climbing the stairway in Rome, or with leonine

daring confronting the powers of an empire at Worms, or, trumpet-tongued, proclaiming to great universities or to the common people the new gospel of spiritual and intellectual liberty, he was, under God, the maker of a new Europe, and through Europe the foundation-builder of civil and religious freedom in America.—*Dr. Charles L. Thompson, in "The Religious Foundations of America."*

...

Colportage in the Regions Beyond

By Rev. Robert Irwin, Agency Secretary for Siam

THAT is, beyond Siam and working out from Siam as a basis. At present colportage is mostly confined to the sections of country worked by the missions, mainly Presbyterians and Baptists from America. One or more missions in each station select their colporteurs and supervise their work, exactly as they do their own evangelists. The American Bible Society furnishes funds for their wages and traveling expenses. This method works well, because it gets the work done for us and practically doubles the missionary fund of the stations without increasing their outlay of money. A few stations do not handle our men, preferring to confine distribution of the Scriptures to their evangelists. These sections of country occupied by the missions are pretty well covered by colporteurs.

The regions beyond are of two kinds: closed and open.

Indo-China is a closed field, except in two cities on the China Sea and the south of Cochin-China. The French Government rigidly excludes Christian missions of all kinds. No doubt prayers at some time will break down this opposition, but what is the use of praying that this field will open when we are not going into open fields near by?

There are several such open fields.

Eastern Siam is as large as the states of Pennsylvania, New Jersey, and Maryland. It is within the sphere of the American Presbyterian Mission. They have not yet been able to touch it, owing mostly to climatic conditions that enfeeble, break, kill, or hurl home a steady stream of missionaries.

The Shan States lying between Siam and China are about the size of Maryland. For several years two Baptist families have been working among the hill tribes,—only one now. Years ago, there was missionary work among the Thai Shan, or Keun; but in an interchange of missions this has been dropped and this people neglected. The Baptist Board is now sending reinforcements.

South China is another open field as large at least as all Siam. It is peopled by the same

race as the Siamese. Their number is estimated at five million. Sip Sawng Panna is a section peopled by 350,000 Thai Leu. A station of the North Siam Missions (Presbyterian) has recently been opened at Chieng Pung, the capital, and the three families there are bravely facing the problem of giving them the gospel.

Missionaries of the China Inland and Pentecostal missions are just touching this great race in northern Yunnan and Quei Chow provinces.

But, must the Bible Society depend on the missions to blaze the trail for its colporteurs? Usually it has been the other way. Bible colporteurs are the pioneers, and we covet that honor in these fields. Perhaps we are timid. Some cautious attempts at pioneering have not been very satisfactory. That was because of untried and untrained men; so we are bending our energies to train men for this kind of service. Man force is the need of the hour. All enterprises begin in man, and men are needed all along. The higher the enterprise, the better trained a man must be.

We have some men we are proud of, but so situated that they cannot go far from home.

There is Elder Noi Moon, of Chieng Mai, on the job every day for 8 years at barely living wages. He never whimpered, but kept smiling and tramping the country around.

There is Ah Chip, a Swatow Chinese colporteur for many years, with his family back in China. He has learned the Siam language and has developed into a fair teacher. He has had to endure opposition by his own people, by the Siamese, and particularly by the India man in charge of the railway station. He takes it all as in the day's work.

There is Uncle Nan Sunnya, "a fine old Yuan gentleman, one of the real old stock." He is now nearing death with an incurable disease. Perhaps he has already passed over. He is of princely blood, tall, and dignified in appearance, gentle in manner, of consummate tact, charming personality, keen intellect, and fearless of the face of man. If he were young, he would be an ideal pioneer.

We have splendid material, it only needs

to be shaped and tested. There are many volunteers to go into the region beyond, so our student volunteer believes. We have eight of them in the Theological Seminary and many dozens in the usual classes in practically

all the stations, and they are developing. So we are confident ourselves that some fine day our pioneers will be in all these open fields and others ready to cross the French border whenever God throws that field open.

...

Bible Books Rhyme

A CORRESPONDENT, noting the "Bible Books Rhyme" contained in the April RECORD, calls attention to the fact that such rhymes have been in existence for many years, and sends us a copy of one published seventy years ago:

THE BOOKS OF THE BIBLE

(By an English lady, name never published.)

Old Testament

In Genesis the world was made by God's creative hand;
In Exodus the Hebrews marched to gain the promised land.
Leviticus contains the law, holy, just, and good;
Numbers records the tribes enrolled, all sons of Abraham's blood.
Moses, in Deuteronomy, proclaims God's mighty deeds;
Brave Joshua into Canaan's land the host of Israel leads.
In Judges their rebellion oft provokes the Lord to smite,
But Ruth records the faith of one well pleasing in his sight.
In First and Second Samuel of Jesse's son we read;
Ten tribes, in First and Second Kings, revolted from his seed.
In First and Second Chronicles see Judah captive made,
But Ezra leads a remnant back through princely Cyrus' aid.
The city walls of Zion Nehemiah builds again,
While Esther saves her people from plots of wicked men.
In Job we read how faith will live beneath affliction's rod,
And David's Psalms are precious songs to every child of God.
The Proverbs like a goodly chain of choicest pearls appear;
Ecclesiastes teaches man how vain are all things here.
The mystic Song of Solomon exalts sweet Sharon's rose,
And Christ, the Saviour and the King, the rapt Isaiah shows.
The warning Jeremiah apostate Israel scorns;
His plaintive Lamentations their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries,
While Kings and empires yet to come, Daniel in vision sees.

Of judgment and of mercy Hosea loves to tell;
Joel describes the blessed days when God with man shall dwell.

Among Tekoa's herdsmen Amos received his call,
And Obadiah prophesied of Edom's final fall.
Jonah enshrines a wondrous type of Christ, our risen Lord;

Micah pronounces Judah lost, lost but again restored.

Nahum declares on Nineveh just judgment shall be poured.

A view of Chaldea's coming doom Habakkuk's visions give;

Next Zephaniah warns the Jews to turn, repent, and live.

Haggai wrote to those who saw the temple built again,

And Zechariah prophesied of Christ's triumphant reign.

Malachi was the last who touched the high prophetic chord:

Its final notes sublimely show the coming of the Lord.

New Testament

Matthew and Mark and Luke and John the holy Gospels wrote,

Describing how the Saviour died, his life, and all he taught.

Acts prove how God the Apostles owned with signs in every place:

St. Paul, in Romans, teaches us that man is saved by grace.

The Apostle, in Corinthians, instructs, exhorts, reproves;

Galatians shows that faith in Christ alone the Father loves.

Ephesians and Philippians show what Christians ought to be;

Colossians bids us live to God, and for eternity.

In Thessalonians we are taught the Lord will come from heaven;

In Timothy and Titus a bishop's rule is given.

Philemon marks a Christian's love, which only Christians know;

Hebrews reveals the gospel, prefigured by the law.

James teaches without holiness faith is but vain and dead;

St. Peter points the narrow way in which the saints are led.

John, in his Three Epistles, on love delights to dwell,
St. Jude gives awful warning of judgment, wrath and hell.

The Revelation prophesies of that tremendous day,
When Christ, and Christ alone, shall be the trembling sinner's stay.

New Foreign Agency Secretary

THE Rev. Arthur C. Ryan has been appointed as Agency Secretary for the Levant Agency of the American Bible Society, and has entered upon his duties. He officially succeeds the late Rev. Marcellus Bowen, D.D., although he immediately follows Mr. W. W. Peet, who has been Acting Secretary since Dr. Bowen's death, in 1916. Mr. Peet's services have been greatly appreciated, and Mr. Ryan's appointment comes as a result of his recommendation and efforts.

Mr. Ryan comes to the Bible Society work from the Constantinople station of the American Board of Commissioners for Foreign Missions. He is a graduate of Iowa College, Grinnell, and Oberlin Theological Seminary, and began his work in Turkey in 1911, residing for a time at Talas, near Caesarea. After the war Mr. and Mrs. Ryan returned to Constantinople, in 1919.

In the issue of *The Orient* for September 29, 1920, we are glad to note an article on the appointment of Mr. Ryan, from which we quote the following paragraphs:

The Levant Agency of the American Bible Society was started under the administration

of the Rev. Dr. Isaac G. Bliss, who had formerly been a missionary of the American Board, and who came back in 1856 as Agent for the Bible Society. So enthusiastic was he in the work that he was able to raise, while on a visit in America, the funds for the erection of the American Bible House, which has since been headquarters for both societies. In 1888 he was succeeded by the Rev. Marcellus Bowen, D.D., and Dr. Bliss died the following year. Like his predecessor and his successor, Dr. Bowen had also served with the American Board; and under his efficient leadership the work of the Bible Society in his wide field grew remarkably. The Levant Agency has included not only Asia Minor, Syria, Turkey in Europe, Bulgaria, and Albania, but also Persia, Egypt, and the Soudan. Dr. Bowen visited all parts of this wide field, and during his administration over two million copies of the Scriptures were circulated in it.

The work of the Levant Agency involves the circulation of the Bible not only in a vast area, but in more than thirty languages. A very large share of the printing is done in Constantinople and Beirut. Since the war, the obstacles in the way of circulation have not entirely disappeared; but in response to the huge demand, a large share of the work has been resumed, though under many difficulties.

...

Vacationists in Mexico

WE present the photograph of five young men of Mexico who are students in the Baptist Theological Seminary located in the city of Saltillo, state of Coahuila. The one in the center of the picture has a distinguished record in the annals of the Mexico Agency of the Bible Society. His name is Daniel Baez, and he has sold more Gospels and Bibles in a given period than any other man who has ever entered on this work for the Agency. He is now taking a regular course in preparation for the ministry, and, with five other students of this seminary, went out to sell Bibles during the vacation months



STUDENTS FROM BAPTIST SEMINARY AT SALTILLO, MEXICO
who sold Bibles during their vacation

of June, July, and August. One of the boys did not come back to the seminary in September, and so it was not possible to have him in the picture.

These six men went out in apostolic fashion, two and two, and in different directions, and they knocked at the doors of hundreds of houses along city streets as well as cottages in smaller places, and dwellings on ranches

and in the camps of the oil fields around Tampico.

The plan of sending out theological students during vacation was started last year by the Mexico Agency, and seems to be giving very good results, first in actually placing books in circulation among the people, and in the increased interest of these men in the circulation of the Bible when they finally enter the ministry.

Notes and Comments

MR. GILBERT DARLINGTON was elected Treasurer of the American Bible Society at the October meeting of the Board of Managers. Mr. Darlington has been Assistant Treasurer for several months.

On one of the warm days of last summer a man in middle life came into the offices of the American Bible Society. He was unknown to any of the officers of the Society, and was rather reticent about himself; but he knew why he had come and soon made his purpose known. He had brought with him \$3,000 in cash to invest in Annuity Bonds of the American Bible Society. His mother had worked in the bindery for several years, previous to her death about five years ago. Several of his friends have worked in the institution. When he saw in the RECORD, some months ago, an advertisement about Annuity Bonds, he began to think about these bonds. The result of his consideration is a double testimony: first, as to the appeal which the Annuity Bond makes to a man seeking safe and reasonable investments; and second, to the reputation of the Society in its relation to its employees. Evidently this man's mother had been well treated by the Society; also his friends, for he seemed to think it worthy of his confidence.

The essential problem before all missionary elements in the countries of the Koran is a more delicate one than the out-and-out conversion of idol-worshippers or men of several gods. Here it is a case of transferring the allegiance of already monotheistic peoples from the seventh century creed of Islam to the timeless inspiration of the Bible; from Mahomet, the prophet, to Jesus Christ, the Son of God.

The following words of Dr. S. M. Zwemer in the *Moslem World* instance the present encouraging aspect of the situation:

It is the hour of God's unveiling. The Jesus Christ of history faces the Moslem world in the open through the unprecedented circulation of the Scriptures, the presence of the Christian home, the hospital, the school, the university, or the press in every

important center of population. His presence cannot be hid. He is demanding attention.

When we think of the spiritual unrest, the disappointed hopes, and disillusionments following the war, with its aftermath, everywhere, we are forced to conclude that the hour is ripe for pressing our advantage now and pleading the claim of the Living Christ. The day in which we live recalls to our minds the words of one of the Arab poets:

Not in vain the nation's gropings, nor by chance the currents flow:
Error-mazed yet truth-directed, to their certain goal they go.

That goal is the evangelization of the nations.

There is only one mandatory in the Near East that includes all its races and peoples—it is the mandatory of God, the commission of Jesus Christ.

THE writer of the following letter has found a most appropriate way to commemorate the Tercentenary. To perpetuate and enlarge the ministry of the Book of the Pilgrims is a practical and worth while celebration.

FRANK H. MANN,
General Secretary,
American Bible Society,
New York.

Lexington, Mass.
Nov. 3, 1920

Dear Sir:—I do appreciate so the work of the American Bible Society, that I wish to celebrate this eventful year, 1920, by becoming a Life Member of the Society—for which purpose you will find inclosed check to order of the Society for Fifty Dollars.

Yours truly,

ELLEN A. ROBBINS STONE.

THE *New York Evening Sun*, of September 21, 1920, published the following interesting information:

CLEVELAND RELICS GIVEN TO ASSOCIATION FAMILY BIBLE AMONG NEW GIFTS TO CALDWELL (N. J.) HOME

The Cleveland family Bible and portraits of the parents of former President Grover Cleveland are among a variety of gifts received by the Cleveland Memorial Association from Mrs. Susan Sophia Yeomans, of Brooklyn, a sister of the former President. They were installed yesterday in the Cleveland birth-place memorial here, which was formerly the Presbyterian manse. The Bible, which is bound in sheepskin, was published in Philadelphia in 1829 and is believed to have been in the possession of the family at the time Grover Cleveland was born, March 18, 1837. It contains in the family record the date of his birth, marriage, and death.

The portraits of the former President's parents, the Rev. Richard F. Cleveland and Mrs. Cleveland, are

enlargements of daguerreotypes. The "one" of the minister was taken when he was 48 years old and that of his wife much later in life. The two have been framed and placed on the wall of the room in which Grover Cleveland was born. On the opposite wall an oil painting of the former President is hung.

Other gifts in the collection are the original license of the Rev. Richard F. Cleveland as a minister, a picture of Mrs. Grover Cleveland as a bride, and a picture of Mr. Cleveland's first Cabinet. The ministerial license of Mr. Cleveland's father was issued by the Presbyters of New York on April 17, 1828, signed by Charles Webster as Moderator and Samuel H. Cox as clerk.

FROM the September number of *The Bible in the World*, the monthly record of the British and Foreign Bible Society, we note these items:

In India the remarkable demand for the Scriptures goes on increasing. During the first six months of the present year the Bible House at Allahabad sent out 280,000 books, while the Bible House at Bombay sent out 240,000. These figures show increases of 100,000 and 78,000 respectively above the totals for the corresponding period of 1919.

The great tropical island of Java is a rich and fertile region. It contains nearly thirty million people, most of them nominally Moslems. From the seacoast up to the foot of the volcanic mountain chain in the interior, most of the soil is cultivated like a garden. Last year our Javanese colporteurs sold 49,000 copies of the Scriptures.

The Bible Society has just published the Bena New Testament, translated by the Rev. C. Schumann, of the Berlin Missionary Society. The home of the Bena tribesmen lies among the high southern uplands in the interior of what was formerly German East Africa, and is now known as Tanganyika Territory.

FRIENDS of the Bible will read with pleasure the following item reproduced from the *Literary Digest*, for October 30, 1920:

BIBLE-READING IN THE BALKANS

Among the Balkan states the Bible is at a premium, and effort is being made to meet the increasing demand. Before the close of the war associations of Serbian soldiers were formed for the regular reading of the Bible, according to E. H. Broadbent, whose statement in *Echoes of Service* is quoted by *The Orient* (Constantinople). These Bible-reading soldiers are called "New Christians," and they are now scattered throughout the Serbian country, teaching the gospel wherever they are. Elsewhere a similar movement is on foot:

"In Greece, societies for the study of the Scriptures are springing up in town and country. In Bulgaria, a national society has been formed for the restoration of the nation, and the reading of the Bible is one of its first and fundamental means toward this end. In the Roumanian countries, now so extensive, a desire for the Word of God is shown such as has never been known before. The failure of transport has made it impossible for a long time to get Bibles into Roumania. Mr. Wiles and I listened to a most affecting appeal in the depot of the British and Foreign Bible Society in Bucharest, from the colporteur who, with empty hands, stood and told how there was not a single Bible left, how Roumanians came every day in numbers pleading to have the Book, offering high prices for it, so that if it were known to-day that there were some thousands of Bibles there, they would all be sold in two or three days. The Bible Society is doing all

that can be done to meet this need, but the difficulties are very great."

AN American lady cherishes a Bible which an ancestress baked in a loaf of bread when a house-to-house search was 'being made for stray copies of the Scriptures. The soldiers came to search the house, but it is not a matter of wonder that they failed to find the book, which now, looking pretty old, is the lady's chief treasure.—*The Central Christian Advocate*.

THE November issue of the *New Era Magazine* is an attractive and valuable Bible number. The cover illustration is a reproduction of the Haddon Bible. One of the leading articles is from the pen of General Secretary Frank H. Mann on "The Bible and Its Relation to You"—a splendid presentation of the reasons "why everyone should possess and read his own personal copy of the Scriptures." The American Bible Society is further represented in the magazine by an article on "The Pilgrims and Bible Sunday" by Charles A. McAlpine of the executive staff.

As a Bible Society we have been interested in our soldiers since the Mexican War. The record of the Society in providing Scriptures for the soldiers and sailors of the nation is a highly honorable part of its history. We are therefore glad to note the new plans of the War Department relating to chaplaincy.

A new corps of chaplains has been created, with Major John T. Axton as chief of chaplains, with the rank of colonel. There will be 250 chaplains in all—one for every 1,200 officers and men, and they will rank from first lieutenant to colonel.

The War Department, in announcing Colonel Axton's appointment, says:

Moral training is now a branch of the War Plans Division of the General Staff. It has just as much a place in the programme for the new peace time Army as ballistics or close-order drill or personal hygiene. A staff of officers has been designated to work out plans that the enlisted men may have every opportunity to lead a correct and character-building life.

The Department further says:

We hope to bring to the fathers and mothers of the country through the religious press, as well as by means of other agencies, some of the plans which are being made for the welfare of our soldiers.

WE have received a most interesting account of "A Pilgrimage towards Unity" from the Commission on the World Conference on Faith and Order, reporting the recent conference in Geneva and indicating progress toward the ideal of unity for which all who are interested in the Bible hope and pray, however different may be their conception of the type of unity desired.

ONE of the delightful features of the visit of Bishop Darlington to Europe, the past summer, was the interchange of courtesies by the Bible Societies in connection with the Tercentenary Celebration "over there." On behalf of the American Bible Society Bishop Darlington presented a Commemoration Bible to the British and Foreign Bible Society, and one to the Netherlands Society, besides seventy-five individual copies to the various members of the European committee. Both of these Bible Societies have reciprocated the courtesy by presenting copies to the American Bible Society.

• •

"A MAN has deprived himself of the best there is in the world who has deprived himself of an intimate knowledge of the Bible," says a statesman. But most men and women are so busy attending to inferior things that they have no time to spare in gaining the best the world holds.—*Selected.*

• •

OUR attention has recently been called to an error regarding dates which occurs in two places in an article entitled "The Word of God in a New Form," appearing in the April RECORD. In the first and third paragraphs it is stated that Morrison went to China about fifty years ago. The fact is, of course, that it was a century ago, and not "half a century ago," when Morrison began his silent battering down of the Chinese wall of isolation, ignorance, and superstition.

• •

COPIES have come to hand of three different Japanese papers, all giving considerable appreciative notice of the life and work of Dr. Henry Loomis, so long our Agency Secretary in the Island Kingdom. These papers are *The Japan Gazette*, *The Japan Advertiser*, and *The Japan Times and Mail Weekly Edition*.

• •

At a recent meeting of the Board of Managers we were glad to welcome the Rev. Paul Kanamori, who has often been called the "Billy Sunday of Japan." Mr. Kanamori emphasized the strategic value of Bible distribution in Japan, and is much concerned in the Bible programme for Japan. Mr. Kanamori preaches a three-hour sermon every night, in his evangelistic campaigns. It is practically the same sermon every night. He changes audiences, instead of sermons, telling those who hear him to-night to send someone else in their place to-morrow night. He gives an exposition of the whole Christian doctrine, for he is dealing with those who do not know the gospel message. In the last three years over 40,000 Japanese have decided for the Christian life, as a result of his work.

PRESIDENT ROOSEVELT used to "like his job" as president. Mr. Mellen, our Mexico Agency Secretary, evidently is Rooseveltian in his attitude toward his "job," as the following letter will indicate. Mr. Baez, who is referred to in the letter, is one of the committee representing the American Bible Society in the Joint Committee of the British and Foreign and the American Bible Societies for revising the New Testament in Spanish.

Queretaro, Mexico, August 23, 1920.

MY DEAR DR. HAVEN: You will be glad to know that I have had the great pleasure of spending a Sunday with Mr. Baez at his school, where he has some 45 boys living. It is certainly a privilege to know such a man, and his life among the boys is almost ideal. On this trip, I have made Guanajuato, where the Methodists have girls' boarding school, boys' day school and medical work; Leon, a large factory town, Methodist mission there—Aguascalientes, headquarters of the "Disciples," where they have quite a large girls' boarding school, and from here I go back to the city.

My illustrated lectures on Bible circulation and gospel story are taking well; and in Guanajuato Miss Gladden arranged for me to give my religious art lecture in the state college, and the governor of the state was present and many public school teachers. I am also making progress in the telling of Bible stories, and they go well in schools and Sunday schools.

I sure have a lot of fun!

Yours very sincerely,

A. H. MELLEN.

• •

A NOVEL use for one of the popular pamphlets of the American Bible Society has just been reported to us. A chaplain of the Army, who had received a copy of the "Specimen Verses" showing the Scriptures printed in various languages, writes:

The pamphlet of "Specimen Verses" is a joy and blessing to us where we have men of so many lands and tongues; and the rivalry among my moral training class members to read as many verses as possible, is both novel and full of promise for indirect helpfulness.

Please mail me 100 of same pamphlets, with bill for same. I see a good use for them.

• •

THE "Year Book of the Churches," published for the Federal Council of Churches of Christ in America, is a publication increasing in value each year.

The 1920 volume, which has come to hand, is invaluable to those having to do with interdenominational matters. Besides the statistics of each denomination and a list of the boards, schools, and periodicals, the Interchurch organizations are also catalogued, and other general religious information given, such as the list of U. S. chaplains, war work commissions, and various other bodies.

It should have a wide circulation among those who wish to keep in touch with general church movements and organizations.

The Bible and the Movies

WE reproduce for the benefit of our readers two opposite views as to the value of motion pictures in connection with Biblical exposition and religious education.

I

[From the *Richmond Christian Advocate*]

THE BIBLE AS FILM MATERIAL

There has been a continual seeking after something new in literature ever since man began to set down his thoughts and his reflections in hieroglyphics on stone tablets.

When literature began to take the form of drama, the quest did not cease; and when stage presentation was enlarged by a new invention—the motion picture—not so long ago, the pursuit became only more intense.

To-day motion picture producers are racking every corner of the plot-producing brain to find new stories for the screen. They are turning to old library shelves and reviving the old, old stories in film form. One of the most expensive film productions of the present year is "Way Down East," and yet the play itself is several decades old.

And yet with all their searching for film material there is one veritable mine of it that has been almost completely overlooked by the film producers. Perhaps they have not overlooked it, but have had reasons for not entering into its wealth of dramatic material; but nevertheless the fact remains that the Bible has hardly been touched by the makers of motion pictures.

The thrills and throbs of almost every form of the drama are revealed in the pages of the Scripture. Its pages hold stories that are ideal for film material, characters that would make the present day film characters seem nothing more than mere shadows on the screen.

Perhaps the greatest dramatic story ever told is to be found in the Old Testament. It is that of Job. H. G. Wells has founded a book on the Biblical story of the trials of the man who would not forsake God. His "The Undying Fire" is a powerful, gripping story. But the drama of Job's life has never been filmed.

There is the story of Esther—with a "big scene" that would rival the imaginative work of any of the modern dramatists. There is the highest pitch of the suspense element. She has decided to speak to save her people. Her husband, the king, had ruled that anyone who enters his presence without being summoned risks death if he incurs the ruler's displeasure.

Esther braves the test. If the king is angered, it means death. If he gives a favorable

sign, all is well. She wins—and the victory would make a wonderful story for the screen.

The screen seeks also stories of action. What could contain more action than the story of Daniel's life? The incident of the fiery furnace which is contained in the narrative of that prophet's adventures is surpassed only by the story of the lions' den in the matter of thrill. The motion picture is the only manner in which they could be properly shown; because of the motion picture's unusual power to create the illusion.

The heart-appeal in the story of Samson and Delilah would make of it a bit of romantic film, and his destruction of the temple would be a tremendous situation.

The life story of Solomon is filled with such incidents as the story of the two women who claimed the child and between whom the king was forced to choose in awarding it. It could be a powerful scenario. The life of David is just as crowded with wonderful dramatic material, including the story of his early life and then the pathos of his late years when his son Absalom led a revolt against him.

The story of Joseph and his brothers is one that has been staged, but could be filmed with so much more realism.

Throughout the Old Testament these opportunities to give great stories to the screen continue to appear. And in the New Testament there is a wealth of material, too. Christ taught by pictures. His parables are all pictures, word pictures as simple and vivid as ever were told. With a proper visualization they could almost all be told on the screen.

With such a wealth of material from which to draw, it is rather strange that the motion picture industry, which now is America's fifth industry in size, has not realized the possibilities of the Scriptures just as a plot-producing field, even if they did not consider the opportunities to make a world better through the telling of the gospel stories.

But at last has come a movement which plans to put these things on the screen. It is a "within the church" movement, too. Headed by a minister, a company has been organized to make films for the churches. Part of its programme calls for the production of Biblical films for use in churches and Sunday schools. The new company is called the International Church Film Corporation. Its first film production was a Biblical story, "The Good Samaritan."

The film tells a story of to-day. The man "who has fallen among thieves" appeals to a more fortunate friend for aid. The friend is

too busy going to church to aid him, his attitude is that of the chief priest in the parable. Then he goes to church and hears a sermon built on the story of the Good Samaritan.

The corporation, in its programme for its first quarter, plans to tell other Bible stories as effectively. In the list are such stories as "Samuel," "The Ninety and Nine," "David and Goliath," "The Widow's Mite," "The Lord is My Shepherd," "Blind Bartimaeus" and "Luther."

The organization will not limit its production to Biblical themes, however. Part of its programme is devoted to the desire to supply film material for a recreational meeting in connection with the church's community work. In this programme the corporation plans to provide each church weekly with a drama, a comedy, a news reel, and an educational film. All will be of an uplifting nature.

All the pictures will have the tone of Christianity, the viewpoint of the church. This is assured by the fact that each film will be passed upon, in both scenario and film form, by an interdenominational editorial board, composed of representatives of all of the leading Protestant denominations.

These men, churchmen, will interpret the stories of the Bible for the screen. They will give those stories the true religious touch. They will see, too, that the dramas and comedies are such that the churches can put their stamp of approval on them.

II

[From *The Presbyterian*]

THE PAGEANT OF THE BIBLE

The Historical Film Corporation of America is preparing to produce an extensive film picture, entitled "The Pageant of the Bible." This is one of the bold liberties taken with sacred things which are characteristic of the irreverence of our age. Commercialism stops at nothing where money-making is in prospect.

In the first place, it is impossible to reproduce out of the modern imagination the great scenes of the Holy Scriptures, which were planned and executed by the direct hand of

God. As well undertake to photograph the earth, so that all sides could be seen at once, or to paint by human hand the history of a century. The fall of Pompeii has been attempted as a pageant, but to one who has studied the great historical event, making it the judgment of God, the pageant is sickening from its weakness and audacity.

This effort to reduce the great facts and events of Revelation to the screen is like an attempt to throw on a public canvass some sacred and delicate scene of the private life of the family. The story could be told with the tongue and voice of a living soul, but any attempt to use a machine would be brutal and offensive. The actors who would even dare to impersonate the sacred scenes of Scripture are too dull and too vain to do anything but make a repulsive botch of the undertaking. These bold efforts will try to justify themselves by the plea that they are a means of education. The great Revelation of God is spiritual, and it must be spiritually discerned, and therefore a mere objective, pictorial presentation of its events and truth will only conceal rather than reveal its meaning and power. Reading, meditation, personal conversation and presentation are the means of receiving spiritual truth. Preaching is God's chosen and appointed way. Had the pageant and the picture been the best means, God would have ordered them and found the way for them. But the Scriptures declare that "It pleased God by the foolishness of preaching to save them that believe." This age has lost much in its attempt to reduce spiritual things to the measure of the mere objective. The moving films and the pageant is the most extreme and most unwise and the last effort in this direction. We trust our youth will be saved from it, and we further hope that its folly will soon be appreciated and prevented before it effects the full measure of its deadening influence. We cannot disabuse our mind of the belief that this whole movement is a scheme and a trap to catch Christians and to justify the opening of the public "movies" on the Sabbath day. It is a money-making scheme, and not a missionary effort.

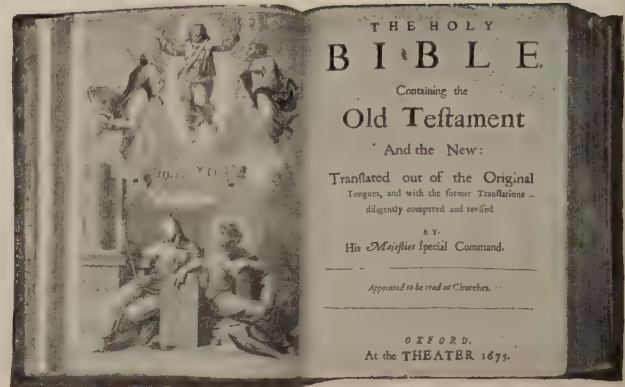
• • •

The Back-to-the-Bible Bureau has been organized with headquarters at Cincinnati. The purpose of the bureau is to furnish passages of Scripture for daily reading. The passages are prepared and furnished in the form of mats or plates, free of charge, to all newspapers that will promise to use them. Many papers are accepting these mats and cuts and using them. Scripture verses may be seen in these papers. There is a circle with the letter "S" in it by each verse. S stands for Scripture, Saviour,

Salvation. If one person reads each paper issued, it has been found that so far it has cost one cent to furnish a Scripture to 8,316 persons. At this rate it would cost only about \$40,000 a year to furnish a daily Scripture to every person in the United States every day in the year. The work is commendable. It is entirely free, and there is to be no money made out of it in any way. It is also non-sectarian and impersonal.

The Oxford Bible

HEREWITH is presented a facsimile of the title page of the first Oxford Bible, issued in 1675. Those interested are welcome to examine a copy of this edition at the American Branch of the Oxford University Press, 35 West 32d Street, New York City. The paper used in Oxford Bibles is still made at the old Wolvescote Mill on the Thames, which dates back to 1670, and where the famous Oxford India paper is made. The type used in printing Oxford Bibles is made by the Oxford University Press, which established the first regular type foundry in England in 1667.



Memorial Service to Treasurer William Foulke

PURSUANT to announcement, members of the Board convened in a memorial service to the late Treasurer, William Foulke, at 3:15 p.m., in the Bible House, Astor Place, on Thursday, October 7, 1920. President Churchill H. Cutting took the chair.

There were present: President Emeritus James Wood, E. Francis Hyde, William J. Schieffelin, Charles D. Leverich, Henry S. Stearns, M.D., George D. Beattys, John R. Taber, Arlando Marine, C. Edgar Anderson, Mornay Williams, Orrin R. Judd, Frederick Harris, Charles F. Darlington, Roscoe C. E. Brown, Arthur L. Brown, the Rev. Rees F. Alsop, D.D., the Rev. R. E. Inglis, D.D., Secretaries Haven, Mann, and Chamberlain, Treasurer Darlington, and the Rev. C. A. McAlpine.

Regrets for absence were received from Vice-Presidents William S. Pilling and Frank A. Horne; Managers Franklin S. Edmonds, Winthrop M. Tuttle, John T. Manson, Mrs. Theodore Weston, Mrs. William Borden, Joseph S. Auerbach, the Rev. Drs. Frank Mason North and William V. Kelley, Bishop Luther B. Wilson, and Professor Oswald T. Allis.

On invitation, the Rev. Dr. George Roe Van De Water, rector of St. Andrew's Protestant Episcopal Church, Harlem, conducted the devotional exercises, reading from the fourth chapter from the Epistle to the Philippians, beginning with the fourth verse, and offered prayer.

General Secretary Haven presented letters, reading extracts, from the British and Foreign Bible Society, the Scripture Gift Mission, and the Society for the Publication of the Gospel

in Foreign Parts, all of London; the National Bible Society of Scotland, the Middle Europe Agency of the British and Foreign Bible Society, the Wurtemberg Bible Society of Stuttgart, the American Board of Commissioners for Foreign Missions, the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Protestant Episcopal Church, and from a large number of individuals, members of the Board, Agency Secretaries, and others.

On introduction by President Cutting, the Rev. G. A. Carstensen, rector of Holy Rood Church, Fort Washington Avenue and 170th Street, New York City, paid an eloquent tribute of discerning appreciation and warm affection to the life and character of Mr. Foulke, whom he had long known.

Opportunity being afforded for others to speak, President Emeritus Wood referred to the memorial service with the staff at the Bible House previously held, and the characterization of Mr. Foulke as a Christian gentleman, which seemed to come spontaneously to the thoughts of all.

Vice-President E. Francis Hyde spoke of the vacant chair and the memory of Mr. Foulke as a friend and a worker in the Society. Manager Charles D. Leverich added a tribute from his association with Mr. Foulke of over two decades.

On behalf of the committee appointed for the purpose, consisting of E. Francis Hyde, William H. Klenke, and Secretary Haven, Secretary Haven read the following memorial minute:

William Foulke was elected Treasurer of the American Bible Society, May 6, 1886, and died July 1, 1920,

thus serving the Society in this important position for thirty-four years.

He was born in the city of New York, June 28, 1847. He was the son of William Foulke and Mary E. Fish, and was connected on his mother's side with the well-known Beekman family, she being a daughter of Catherine Bedlow Beekman, the wife of Abram Ketteltas Fish. Mr. Gerard Beekman, for many years a member of the Board of Managers and at his death one of the Vice-Presidents of the Society, was his own cousin. His grandfather was Joseph Foulke, one of the old merchants of New York, whose country place was on the East River Shore Front in what is now the region between 86th Street and 89th Street. The old family mansion is still standing in East River Park.

It is an interesting revelation of the growth of New York City to note that his father and mother were married, in 1846, in St. James Episcopal Church on Hamilton Square—about 68th Street—at that time a little country church supported by the residents of that section and of Yorkville.

Mr. Foulke was a resident of New York City almost throughout his entire life.

He was deeply interested in church work, being associated intimately with all the affairs of St. George's Church on Stuyvesant Square. He was elected vestryman of St. George's, April 19, 1892; treasurer, April 2, 1894; and junior warden, June 30, 1913. He had charge of the Envelope System from April, 1892, until his leaving the parish. On his resignation from the St. George's Men's Club on November 14, 1914, the governors of the club made him a life member. This little incident shows the regard and respect in which he was held. He was head usher for many years. Those who visited St. George's during that period would see J. Pierpont Morgan and Mr. William Foulke passing the plates for the offering. He was chairman of the building committee for the little chapel next to the church, and gave much time and thought to its construction and to the general management of the affairs of the church. He was elected, from time to time, to represent St. George's in the diocesan conventions.

On moving from New York City to Pelham, where he had a home near the shore, he worshiped at Christ Church and was for several years one of its vestrymen. In this church his funeral service was held on Saturday, July 3, 1920.

He was also very much interested in a number of important benevolent institutions. At the time of his death he was president of the Home for the Destitute Blind, formerly at Manhattan Avenue and 104th Street, and was chairman of the building committee. He took a very great interest in the erection of the new building at Grand Concourse and Kingsbridge Road. He was president of the New York Dispensary at the time of his death, having been a trustee for many years. He was treasurer of the Washington Square Home for Friendless Girls for over twenty years.

But these did not detract from his fidelity to his duties at the Bible House, where he had charge of the accounts and investments and property of the Society under the supervision of the Finance Committee, and of matters connected with legacies under the direction of the Committee on Legacies, and from 1898 until his death the whole publishing interests of the Society centering in the Bible House, its printing plant, its depository, etc., under the supervision of the Committee on Publication, adding to the duties of the Treasurer those of General Agent as well. His name attached to the receipts of the Society, and the checks and drafts of the Society, and the legal documents, became known in every state in the

Union; and throughout the wide missionary field of the Society's interest many who never saw or knew anything of his personality were very familiar with the name of William Foulke.

At all times and everywhere, he was the same quiet, courteous gentleman, without respect of persons, genuine in his regard for his fellow-men. Early in his life he was fond of society and mixed much in it. His chief pleasures, however, were connected with fishing and yachting. He had the sportsman's love for his rods and reels and all his fishing equipment, and devotion to, and enthusiasm for, everything connected with yachting. He studied navigation in 1888 and received a certificate as a navigator. He knew all the waters of the Sound and the regions around about New York harbor. He was one of twelve who founded the Seawanhaka Corinthian Yacht Club, organized in 1871, and served as trustee for many years from its organization. In recent years he took up motor boating. Anything mechanical interested him. He ran the engine of his staunch little powerboat and was his own pilot, though he had very little time for his favorite amusement. He was a member of the Union Club, the Church Club, the St. Nicholas Society, and the Society of Colonial Wars.

Mr. Foulke never married, but resided with his brother and his sister, the three making a home, each for the other.

The Board of Managers desires to place on record in this memorial minute its high esteem and affectionate regard for the memory of Mr. Foulke, a gentleman without reproach, serving to the limit of his powers in building the Kingdom of God on earth.

This minute was adopted by rising vote of all present.

NOTICE—Will the friends of the Society please remember that the fiscal year now ends on December 31st? This means that whatever funds are to be credited to the current year should reach the Treasurer's office soon.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, NOVEMBER, 1920

AMERICAN BIBLE SOCIETY

THE sixth stated meeting of the Board of Managers for the one hundred and fifth year was held at the Bible House on Thursday, October 7, 1920, President Churchill H. Cutting in the chair.

Prior to this regular meeting, a memorial service to the late Treasurer William Foulke was conducted, account of which appears on page 174. There was an unusually large attendance of the Board.

The minutes of the fifth stated meeting of the Board of Managers were presented and approved, and the actions of the meetings of the Board of July 1st, August 5th, and September 2d, when quorums were not present, were confirmed.

General Secretary Haven announced the

death of the Rev. William J. Peck, long secretary of the Long Island Bible Society, and it was

Resolved, That the sympathy of the Board be communicated to the family.

The death of the Rev. Dr. William P. Bruce on October 5th, a member of the Committee on Anniversaries, was reported and the President appointed as a committee to prepare a memorial minute, Messrs. Eben E. Olcott and Mornay Williams, and Secretary Chamberlain.

The minutes of the standing committees which had met during the month were also presented and approved.

On the recommendation of the Finance Committee the Treasurer was authorized and instructed in future to prepare an estimate of the annual expenses in connection with the operation of the Bible House and presented for consideration of the Finance Committee at its October meeting for the year to come.

On recommendation of the Finance Committee Mr. Gilbert Darlington was elected Treasurer of the American Bible Society.

On recommendation of the Committee on Home Agencies in connection with a petition which had been received from Slovaks for the supply of certain editions of Slovak Scriptures, the matter is to be taken under consideration by the Committee on Versions and the hope was expressed that a way may be found to meet the needs of these people.

A memorial minutes on the Rev. Dr. Henry Loomis, former Agency Secretary in Japan, prepared at the request of the Foreign Agencies Committee by Dr. Haven was read and adopted by a standing vote.

On recommendation of the General Reference Committee, it was

Resolved, That the November meeting of the Board be held on November 11th, the second Thursday in November, to allow a meeting of the Budget and Advisory Committees without conflicting with Election Day.

A letter was presented from the President of the Netherlands Bible Society dated September 4, 1920, and a volume of documents connected with the presence of the Pilgrims in Holland. The volume was received with pleasure, to be added to the library of the Society; and the thanks of the Board extended to the donors.

Attention was called to the cable announcement of the destruction by fire of the Convention Hall erected for the World's Sunday-school Union Convention at Tokyo. The Board requested the Secretaries to cable, through our Agency Secretary in Japan, its sympathy and regrets to the officers of the Convention.

The Secretaries reported the following con-

signments to the Society's Foreign Agencies during the month of September, 1920:

To Panama Canal and Central America, 2,940 volumes, valued at \$1,123.57; to Japan, 410 volumes, valued at \$208.42; to La Plata, 2,531 volumes, valued at \$1,405.24; to Mexico, 1 volume, valued at \$2.36; to West Indies, 10 volumes, valued at \$22.35. Total: 5,892 volumes, valued at \$2,761.94.

The issues from the Bible House during the month were 63,543 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Allen, Jesse F., Ellsworth Station, Ohio.
 Barber, Mrs. Lucy H., Polo, Ill.
 Barnard, Mrs. Joseph F., Poughkeepsie, N. Y.
 Brundage, Dr. G. W., Dresden, N. Y.
 Butler, Miss Frances H., Woodstock, Conn.
 Butts, Rev. H. A., Madison, N. J.
 Coles, Mrs. Fanny T., Troy, Ohio.
 Davis, David S., Mankato, Minn.
 Dillon, Job A., Tecumseh, Neb.
 Dye, Franklin, Trenton, N. J.
 Grovenor, Mrs. Florence M., Troy, Ohio.
 Hill, Rev. George M., Black Rock, Ark.
 Jones, D. C., Jackson, Ohio.
 Keffer, Robert, Grayson, Ky.
 McKim, Mrs. S. E., Van Wert, Ohio.
 McPheeters, Annie C., Yorkville, S.C.
 Miller, Samuel A., Minonk, Ill.
 Overocker, W. J., New York City.
 Peat, Richard, Racine, Wis.
 Plum, Edwin, Oregon, Ill.
 Roberts, William L., Emporia, Kan.
 Rolason, H. J., Durand, Ill.
 Rowland, David, Racine, Wis.
 Scarborough, D. L., Grand Junction, Iowa.
 Shunk, Mrs. E. B. A., Cardington, Ohio.
 Smith, Isaac, Scranton, Pa.
 Spaulding, Frank W., M.D., Clifton Springs, N. Y.
 Stevens, Rev. Lawrence M., Eustis, Fla.
 Susan, J. F., Oakfield, Wis.
 Theaker, Geo. A. P., Bridgeport, Ohio.
 Town, Mary T., North East, Pa.
 Turner, Rev. C. Wesley, Madison, Wis.
 Van Benschoten, Mrs. J. C., Shrub Oak, N. Y.
 Walker, William, Marissa, Ill.
 Waterbury, Mrs. Lydia, Wilmington, Ill.

RECEIPTS IN SEPTEMBER, 1920

GIFTS SUBJECT TO LIFE INTEREST

Amounts received during the month..... \$10,900 00

AUXILIARY SOCIETIES

Credited as Donations Credited on Acc't

Alabama.....	\$77 67	
Buffalo City and Erie Co., N. Y....	398 55	
Chicago Bible Society, Ill.....	\$44 00	
Columbia Co., N. Y.		63 59
Dutchess Co. Female, N. Y.....	225 00	
Fair Haven Welsh, Vt.....	64 00	
Greene Co., N. Y....	175 00	
Kanawha Co., W. Va.		51
Long Creek Welsh, Iowa.....		11 04
Maryland.....	347 45	
Massachusetts.....	500 00	
Nashville, Tenn....	12 49	
Orange Co., Fla....	26 10	
Oshkosh City Welsh, Wis.....		11 22
Pasquotank Co., N. C.....		112 21
St. Louis, Mo.....	616 17	
Shelby Co., Ala....	10 00	
	\$2,187 00	
Received on Donation Account....	508 00	
	\$2,695 00	

HOME AGENCIES

Atlantic.....	\$2,276 61
Central.....	1,389 81
Colored People of the U. S....	1,226 45
Eastern.....	730 28
Northwestern.....	3,235 01
Pacific.....	1,780 84
South Atlantic.....	4,465 34
Southwestern.....	1,930 28
Western.....	664 56
	\$17,699 18

From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Bible Societies:	
Somerset Co., N. J.....	\$400 00
Pennsylvania.....	216 77
Gifts from Churches and Organizations.....	1,873 80
Gifts from Individuals and Other Sources.....	510 39

RETURNS FROM SCRIPTURES DONATED

Brenham, Texas, Mt. Zion Meth. Ep. Ch.....	\$1 16
Presbyterian Board of Publication and Sabbath School Work, Sabbath School and Missionary Dept., Philadelphia, Pa.....	21 62
	\$22 78

RECAPITULATION

Gifts Subject to Life Interest..	\$10,900 00
Auxiliary Societies on Book Account.....	2,187 00
Auxiliary Societies on Donation Account.....	508 00
Home Agencies.....	17,699 18
Returns from Scriptures Donated.....	22 78
	\$31,316 96

MISCELLANEOUS

Alden Mem'l Fund.....	\$8 80
Available Investments.....	41,963 85
Bible House Rentals.....	5,997 17
Bible Society Record.....	5 29
Burr Legacy.....	365 84
Diffusion of Information.....	1 10
Gifts from Churches.....	16,225 72
Gifts from Individuals.....	6,852 68
Interest on Available Funds...	883 13
Investments Subject to Life Interest.....	3,398 98
Ogg Legacy.....	126 70
Perpetual Trust Funds.....	6,492 21
Sales of Waste Materials.....	380 39
Salesroom.....	2,266 44
The Trade.....	3,811 58
Trust Funds Invested.....	3,060 47
	\$91,840 35

Total Cash Receipts.....\$123,157 31

Gifts Subject to Life Interest, Liberty Bonds (Journal).... \$100 00

CASH STATEMENT FOR SEPTEMBER, 1920

RECEIPTS

From Auxiliaries.....	\$2,187 00
" The Trade.....	3,811 58
" Sales of Waste Materials.....	380 39
" Salesroom.....	2,266 44
" Bible House Rentals.....	5,997 17
" Gifts from Auxiliaries.....	508 00
" Gifts from Churches.....	16,225 72
" Gifts from Individuals.....	6,852 68
" Returns from Scriptures Donated.....	22 78
" Bible Society Record.....	5 29
" Home Agencies.....	17,699 18
" Perpetual Trust Funds.....	6,492 21
" Interest on Available Funds.....	883 13
" Investments Subject to Life Interest.....	3,398 98
" Burr Legacy.....	365 84
" Alden Memorial Fund.....	8 80
" Ogg Legacy.....	126 70
" Available Investments.....	41,963 85
" Trust Funds Invested.....	3,060 47
" Trust Funds Subject to Life Interest.....	10,900 00
" Diffusion of Information.....	1 10
	\$123,157 31

Cash Balance from August, 1920..... 6,951 26
\$130,108 57

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$42,818 92
" Salesroom.....	274 00
" Depository—Salaries, Boxes, Cartage, etc....	1,502 90
" Scriptures Purchased.....	232 81
" General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	5,085 36
" Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	5,422 53
" Exchange Paid.....	21,925 00
" Remittances to Home Agencies.....	11,691 39
" Remittances to Foreign Agencies.....	1,158 36
" Bible Society Record.....	51 00
" Pensions.....	670 33
" Income Payable to Beneficiaries.....	5,187 67
" Diffusion of Information.....	1,440 78
" Legacy Expenses.....	18 98
" Library.....	42 33
" Income Available—Interest on Loans, etc....	3,891 24
" History American Bible Society.....	5 08
" Gift from Churches.....	660 34
	\$102,079 02

Cash Balance to October, 1920..... 28,029 55
\$130,108 57

Christmas 1920

BIBLES AND TESTAMENTS

SUITABLE FOR

Christmas Gifts and Prizes for Sunday Schools

Price-List No.		Weight Packed for Shipping
English No. 245	BIBLE IN THIRTY-ONE VOLUMES, Vest-Pocket Edition, Brevier Type, Cloth, Cut Flush, Flexible, Round Corners, Plain Edge (Volumes sold separately at 4c. each)	\$1 24 2-4
	In box.....	1 30 2-4
English No. 329	AGATE TESTAMENT, 32mo, Cloth, Cut Flush, Round Corners, Red Edge.....	15 - 6
English No. 328	AGATE TESTAMENT, 32mo, Cloth, Red Edge.....	18 - 7
English No. 332	NONPAREIL TESTAMENT (Vest-Pocket Edition), 2½ x 3¾ Inches, Leather, Flexible, Circuit, Round Corners, Red under Gold Edge (<i>number limited</i>).....	60 - 3
English No. 333	NONPAREIL TESTAMENT (Vest-Pocket Edition), 2½ x 3¾ Inches, Texoderm,* Flexible, Round Corners, Red under Gold Edge.....	56 - 3
English No. 334	NONPAREIL TESTAMENT (Vest-Pocket Edition), 2½ x 3¾ Inches, Cloth, Round Corners, Burnished Red Edge.....	30 - 3
English No. 490	FOUR GOSPELS IN FOUR VOLUMES, Paper, with Leather Case, in box (<i>Leather Case Not Sold Separately</i>), Vest-Pocket Edition, Brevier Type, Cut Flush, Flexible, Round Corners, Plain Edge.....	40 - 8
English No. 241	AGATE BIBLE, 24mo, Cloth, Red Edge.....	38 1-
English No. 208	MINION BIBLE, 18mo, Cloth, Round Corners, Red Edge.....	50 1-4
English No. 117	BREVIER BIBLE, 12mo, Cloth, Red Edge (Indexed Edges 35c. extra).....	70 1-13
English No. 132	MINION REFERENCE BIBLE, 12mo, Extra Quality Thin Paper, Leather, Flexible, Divinity Circuit, Round Corners, Silk Sewed, Red under Gold Edge, with Maps, (Indexed Edges 35c. extra).....	2 64 1-14
English No. 75	BOURGEOIS REFERENCE BIBLE, 8vo, Extra Quality Thin Paper, Turkey, Morocco, Flexible, Divinity Circuit, Round Corners, Silk Sewed, Leather Lined, Red under Gold Edge, with Maps, (Indexed Edges 35c. extra).....	6 30 2-10
English No. 77	BOURGEOIS REFERENCE BIBLE, 8vo, Extra Quality Thin Paper, Leather, Flexible, Divinity Circuit, Round Corners, Silk Sewed, Red under Gold Edge.....	3 96 2-10

* A durable substitute for leather.

Postage, in addition to the price, is required when books are to be forwarded by mail. The amount of postage, when ordered by parcel post, should be computed by the weight of the package and the distance between the zone of shipment and the zone of destination; this the party ordering should know. The weight, packed for shipping, will be found in the column next to the prices of the books. Packages not exceeding eight ounces in weight are permissible at old postage rate, one cent for every two ounces or fraction thereof.

A Large Variety of Bibles and New Testaments with Various Bindings, in 90 Languages and in 6 Systems for the Blind, at cost. Catalogue sent on application

Send orders to Gilbert Darlington, Treasurer, American Bible Society, Bible House, Astor Place, New York, or to any of the Agency Secretaries:

Colored People of United States. REV. J. P. WRAGG, D.D., Bible House, New York
Northwestern Agency......REV. S. H. KIRKBRIDE, D.D., 332 So. Michigan Ave., Chicago, Ill.
South Atlantic Agency......REV. M. B. PORTER, 313A East Grace St., Richmond, Va.
Western Agency......REV. ARTHUR F. RAGATZ, D.D., 808 Railroad Building, Denver, Colo.
Pacific Agency......REV. A. WESLEY MELL, 122 McAllister St., San Francisco, Cal.
Southwestern Agency......REV. J. J. MORGAN, 1304 Commerce St., Dallas, Tex.
Eastern Agency......REV. SAMUEL C. BENSON, 137 Montague St., Brooklyn, N. Y.
Central Agency......REV. FRANK MARSTON, D.D., 424 Elm St., Cincinnati, O.
Atlantic Agency......REV. FRANK P. PARKIN, D.D., 701 Walnut St., Philadelphia, Pa.